A THEOLOGICAL THESIS:

Jesus and Paul Never Taught "Sola Fide" nor "Sola Gratia"

神學論文：耶穌與保羅從未教導「唯獨信心」或「唯獨恩典」

An Examination from the Koine Greek, Syriac Peshitta, and Sahidic Coptic Traditions

自通用希臘文、敘利亞文別西大譯本及撒希迪科普特文傳統之考察

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Thesis Statement / 論文命題:

Neither Jesus of Nazareth nor Paul of Tarsus taught the doctrines of "Sola Fide" (Faith Alone) or "Sola Gratia" (Grace Alone) as later formulated in the Protestant Reformation. A careful examination of the New Testament in its original Koine Greek, Syriac (Peshitta), and Coptic textual traditions reveals that "faith" (πίστις / pistis) was understood as active faithfulness and obedient action toward God's commandments, not as mere intellectual assent or passive belief.

拿撒勒人耶穌與大數人保羅皆未曾教導後來宗教改革所制定的「唯獨信心」*(Sola Fide)*或「唯獨恩典」*(Sola Gratia)*教義。透過仔細考察新約聖經的原始通用希臘文*(Koine Greek)*、敘利亞文*(Peshitta)*及科普特文*(Coptic)*文本傳統，可知「信心」（*πίστις / pistis*）乃被理解為對上帝誡命的主動忠誠與順服行動，而非僅止於理性上的認同或被動的信念。

ABSTRACT / 摘要

This thesis argues that the Protestant Reformation doctrines of *Sola Fide* ("by faith alone") and *Sola Gratia* ("by grace alone"), as classically formulated by Martin Luther and the Reformers, find no genuine basis in the teachings of Jesus Christ or the Apostle Paul when their words are examined in the original Koine Greek (Ἑλληνιστικὴ Κοινή), the Syriac Peshitta (ܦܫܝܛܬܐ), and the Sahidic Coptic (ⲥⲁϩⲓⲇⲓⲕⲟⲛ) textual traditions. Through careful linguistic, exegetical, and contextual analysis, this study demonstrates that Jesus consistently commanded active obedience and concrete works as integral to salvation, and that Paul's use of πίστις (*pistis*) denoted not merely cognitive belief but an active, relational faithfulness—a way of life of trust, loyalty, and obedience toward God and Christ. Furthermore, the New Testament's own eschatological vision of the Final Judgment portrays humanity judged according to ἔργα (*erga*, "works/deeds"), not according to intellectual assent or passive belief alone.

本論文主張，馬丁·路德及宗教改革者所經典制定之新教改革教義——「唯獨信心」(*Sola Fide*)及「唯獨恩典」(*Sola Gratia*)——當我們在原始通用希臘文(Ἑλληνιστικὴ Κοινή)、敘利亞文別西大譯本(ܦܫܝܛܬܐ)及撒希迪科普特文(ⲥⲁϩⲓⲇⲓⲕⲟⲛ)文本傳統中考察耶穌基督與使徒保羅的話語時，實無真正的根據。透過審慎的語言學、釋經學及語境分析，本研究論證：耶穌一貫地吩咐主動的順服與具體的行為作為救恩不可分割的要素；保羅所使用的πίστις(*pistis*)一詞，並非僅指認知上的信念，而是一種主動的、關係性的忠誠——一種對上

帝和基督之信靠、忠誠與順服的生活方式。此外，新約聖經自身對末日審判的末世論觀點，描繪的是人類按照ἔργα(*erga*，即「行為/作為」)受審判，而非僅按智性上的認同或被動的信念受審判。

PART I: JESUS' TEACHING ON ACTION AND SALVATION

第一部分：耶穌關於行動與救恩的教導

Chapter 1: The Rich Young Man — "Keep the Commandments" (Matthew 19:16–22)

第一章：富有的少年人——「遵守誡命」（馬太福音**19:16-22**）

The encounter between Jesus and the rich young man is one of the most explicit salvific instructions in the Gospels. When asked directly, "What good thing shall I do that I may have eternal life?" (τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;), Jesus does not answer, "Believe in me and you shall be saved." Instead, He gives an imperative command rooted in action.

耶穌與富有少年人的相遇，是福音書中最明確的救恩教導之一。當少年人直接問道：「我該做什麼善事才能得永生？」（τί ἀγαθὸν ποιήσω ἵνα σχῶ ζωὴν αἰώνιον;）時，耶穌並未回答：「信我，你就必得救。」相反，祂給出了一個以行動為根基的命令式吩咐。

Koine Greek (Matthew 19:17b, NA28): 通用希臘文（馬太福音**19:17b**，**NA28**版）：

εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωήν, **τήρησον τὰς ἐντολάς**.

Transliteration / 音譯：

ei de theleis eiselthein eis tēn zōēn, ***tērēson tas entolas****.*

Translation / 翻譯：

"But if you wish to enter into life, **keep the commandments**."「你若要進入永生，就當遵守誡命。」

The verb **τήρησον** (*tērēson*) is an aorist imperative active, second person singular of τηρέω (*tēreō*), meaning "to guard, to keep, to observe, to obey." This is a direct command to *do*, not merely to *believe*. The aorist imperative carries the force of urgent, decisive action.

動詞**τήρησον**(*tērēson*)是τηρέω(*tēreō*)的不定過去時命令式主動語態第二人稱單數，意為「守護、遵守、謹守、順服」。這是一個直接吩咐去做的命令，而非僅僅去相信。不定過去時命令式帶有急迫、果斷行動的力量。

Syriac Peshitta (Matthew 19:17b): 敘利亞文別西大譯本（馬太福音**19:17b**）：

ܠܳܐ ܕܺܝ ܨܒܺܐ ܠܡܥܠ ܠܚܰܝܳܐ ܛܰܪ ܦܘܩܕܳܢܹܐ

Transliteration / 音譯：

en dein ṣāḇē ant d-teʿul l-ḥayyē, ***ṭar puqdānē***

Translation / 翻譯：

"But if you desire to enter into life, **keep/guard the commandments**."「你若願意進入生命，就當遵守誡命。」

The Syriac word ܛܰܪ (*ṭar*) is the imperative of the root ܢܛܪ (*nṭr*), meaning "to guard, keep, reserve, observe." The noun ܦܘܩܕܳܢܹܐ (*puqdānē*) means "commandments, edicts, precepts"—from the root ܦܩܕ (*pqd*), "to command." In the Syriac tradition, the emphasis is unmistakable: salvation requires the observance of divine commands—an active endeavor.

敘利亞文中的ܛܰܪ(*ṭar*)是詞根ܢܛܪ(*nṭr*)的命令式，意為「守護、遵守、保留、謹守」。名詞ܦܘܩܕܳܢܳܐ(*puqdānē*)意為「誡命、法令、訓誡」——源自詞根ܦܩܕ(*pqd*)，即「命令」。在敘利亞文傳統中，這一重點無可置疑：救恩需要遵行神聖的誡命——一種主動的作為。

Sahidic Coptic (Matthew 19:17b): 撒希迪科普特文（馬太福音**19:17b**）：

ⲉⲱⲩϫⲉ ⲕⲟⲩⲱⲱⲩ ⲇⲉ ⲉⲃⲱⲕ ⲉϩⲟⲩⲛ ⲉⲡⲱⲛϩ **ϩⲁⲣⲉϩ** ⲉⲛⲉⲛⲧⲟⲗⲏ

Transliteration / 音譯：

eshje kouōsh de ebok eḥoun epōnḥ, ***ḥareḥ e-n-entolē***

Translation / 翻譯：

"But if you wish to enter into life, **guard/keep the commandments**."「你若願意進入生命，就當守護/遵守誡命。」

The Coptic verb **ϩⲁⲣⲉϩ** (*ḥareḥ*) means "to guard, to keep, to watch over," and is followed by the loanword ⲉⲛⲧⲟⲗⲏ (*entolē*), borrowed directly from the Greek ἐντολή. In all three ancient textual traditions—Greek, Syriac, and Coptic—Jesus' answer to the question of eternal life is unambiguously: *do, keep, obey, guard* the commandments. There is no mention whatsoever of "faith alone."

科普特文動詞**ϩⲁⲣⲉϩ**(*ḥareḥ*)意為「守護、遵守、看守」，後接借自希臘文ἐντολή的借詞ⲉⲛⲧⲟⲗⲏ(*entolē*)。在三種古代文本傳統——希臘文、敘利亞文和科普特文——中，耶穌對永生問題的回答都是毫不含糊的：做、遵守、順服、守護誡命。完全沒有提及任何「唯獨信心」。

Moreover, Jesus intensifies the demand in Matthew 19:21:

此外，耶穌在馬太福音19:21中進一步加強了要求：

Greek / 希臘文：

εἰ θέλεις τέλειος εἶναι, **ὕπαγε πώλησόν** σου τὰ ὑπάρχοντα καὶ **δὸς** τοῖς πτωχοῖς... καὶ **δεῦρο ἀκολούθει** μοι.

Transliteration / 音譯：

ei theleis teleios einai, ***hypage pōlēson*** *sou ta hyparchonta kai* ***dos*** *tois ptōchois... kai* ***deuro akolouthei*** *moi.*

Translation / 翻譯：

"If you wish to be perfect, **go, sell** your possessions and **give** to the poor... and **come, follow** me."「你若願意作完全人，就去變賣你的財產，分給窮人……然後來跟從我。」

Every single verb here is an imperative of action: ὕπαγε (*hypage*, "go"), πώλησον (*pōlēson*, "sell"), δός (*dos*, "give"), δεῦρο (*deuro*, "come"), ἀκολούθει (*akolouthei*, "follow"). Jesus prescribes five concrete actions. The path to perfection and to treasure in heaven is paved with deeds, not with passive mental assent.

此處每一個動詞都是行動的命令式：ὕπαγε(*hypage*，「去」)、πώλησον(*pōlēson*，「變賣」)、δός(*dos*，「給」)、δεῦρο(*deuro*，「來」)、ἀκολούθει(*akolouthei*，「跟從」)。耶穌開出了五個具體的行動。通向完全和天上財寶的道路，是以行為鋪成的，而非以被動的心理認同。

Chapter 2: The Parable of the Talents — Judgment for Inaction (Matthew 25:14–30)

第二章：才幹的比喻——對不作為的審判（馬太福音**25:14-30**）

In the Parable of the Talents, Jesus teaches that a servant who receives a gift (grace, if you will) and does nothing with it is condemned. The master does not condemn the servant for *wrong belief* but for *inaction*—for failure to *do*.

在才幹的比喻中，耶穌教導說：一個僕人領受了恩賜（若你願意，也可稱之為恩典），卻什麼也不做，就會被定罪。主人定這個僕人的罪，不是因為他有錯誤的信念，而是因為他的不作為——因為他沒有去做。

Koine Greek (Matthew 25:26, NA28): 通用希臘文（馬太福音**25:26**，**NA28**版）：

ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· **Πονηρὲ δοῦλε καὶ ὀκνηρέ**...

Transliteration / 音譯：

apokritheis de ho kyrios autou eipen autō: ***Ponēre doule kai oknēre****...*

Translation / 翻譯：

"But his master answered and said to him: **'Wicked servant and lazy one!'**..."「他的主人回答說：『你這又惡又懶的僕人！』……」

The adjective **πονηρέ** (*ponēre*) means "wicked, evil, worthless" (Strong's 4190), and **ὀκνηρέ** (*oknēre*) means "lazy, idle, slothful" (Strong's 3636). The condemnation is not "you faithless servant" or "you unbelieving servant," but *wicked* and *lazy*—words that describe a failure of action and effort. The servant believed in his master; he knew his master's character (v. 24). His problem was not a deficiency of belief or faith—it was a deficiency of *works*.

形容詞**πονηρέ**(*ponēre*)意為「邪惡的、壞的、無用的」(Strong's 4190)，而**ὀκνηρέ**(*oknēre*)意為「懶惰的、閒懶的、怠惰的」(Strong's 3636)。這裡的定罪不是「你不信的僕人」或「你沒有信心的僕人」，而是邪惡的和懶惰的——描述的是行動和努力的缺失。這個僕人相信他的主人；他知道主人的性情（第24節）。他的問題不是信念或信心的缺乏——而是行為的缺乏。

Syriac Peshitta (Matthew 25:26): 敘利亞文別西大譯本（馬太福音**25:26**）：

ܒܝܫܐ ܥܒܕ ܘܥܨܠ ܗܘ ܠܗ ܡܪܗ

Transliteration / 音譯：

ʿaḇdā ***bīshā wa-ḥḇanānā***

Translation / 翻譯：

"**Evil and lazy** servant!"「又惡又懶的僕人！」

The Syriac ܒܝܫܐ (*bīshā*) means "evil, bad, wrong," and ܘܥܚܒܢܢܐ (*wa-ḥḇanānā*) means "and lazy, idle, slothful." Again, the condemnation is entirely about the servant's failure to act. The Peshitta tradition underscores the same point: the gift (talent/grace) was given, but without corresponding works, the servant is cast into outer darkness (Matthew 25:30).

敘利亞文ܒܝܫܐ(*bīshā*)意為「邪惡的、壞的、錯誤的」，而ܘܥܚܒܢܢܐ(*wa-ḥḇanānā*)意為「又懶惰的、閒懶的、怠惰的」。同樣，定罪完全是關於僕人未能行動。別西大譯本傳統強調了同樣的要點：恩賜（才幹/恩典）已經給了，但沒有相應的行為，僕人就被丟在外面的黑暗裡（馬太福音25:30）。

This parable directly undermines *Sola Gratia*: grace was indeed given freely (the talents were distributed without condition), but the mere reception of grace without active response led to condemnation. Grace initiates, but works must follow.

這個比喻直接削弱了「唯獨恩典」：恩典確實是白白賜予的（才幹是無條件分配的），但僅僅領受恩典而沒有積極的回應，卻導致了定罪。恩典是開始，但行為必須隨之而來。

Chapter 3: "Take Up Your Cross and Follow Me" — Discipleship as Action (Matthew 16:24)

第三章：「背起你的十字架來跟從我」——作門徒即是行動（馬太福音**16:24**）
Koine Greek (Matthew 16:24, NA28): 通用希臘文（馬太福音**16:24**，**NA28**版）：

Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, **ἀπαρνησάσθω ἑαυτὸν** καὶ **ἀράτω τὸν σταυρὸν αὐτοῦ** καὶ **ἀκολουθείτω** μοι.

Transliteration / 音譯:

Ei tis thelei opisō mou elthein, ***aparnēsasthō heauton*** *kai* ***aratō ton stauron autou*** *kai* ***akoloutheitō*** *moi.*

Translation / 翻譯:

"If anyone wishes to come after me, let him **deny himself** and **take up his cross** and **follow** me."「若有人要跟從我，就當捨己，背起他的十字架，來跟從我。」

Three imperatives, all in the third person imperative (ἀπαρνησάσθω, ἀράτω, ἀκολουθείτω): "let him deny," "let him take up," "let him follow." Each is an active verb demanding physical, volitional, costly action. The verb **ἀπαρνησάσθω** (*aparnēsasthō*) is an aorist middle imperative of ἀπαρνέομαι, meaning "to deny utterly, to renounce." The verb **ἀράτω** (*aratō*) is an aorist active imperative of αἴρω, meaning "to lift up, to carry, to bear." The verb **ἀκολουθείτω** (*akoloutheitō*) is a present active imperative of ἀκολουθέω, meaning "to follow, to accompany on the road"—a continuous, ongoing action, as signified by the present tense.

三個命令式動詞，全部是第三人稱命令式（ἀπαρνησάσθω, ἀράτω, ἀκολουθείτω）:「叫他捨己」、「叫他背起」、「叫他跟從」。每一個都是要求身體力行、意志決定、代價高昂之行動的主動動詞。動詞**ἀπαρνησάσθω**(*aparnēsasthō*)是ἀπαρνέομαι的不定過去時關身語態命令式，意為「徹底否認、放棄」。動詞**ἀράτω**(*aratō*)是αἴρω的不定過去時主動語態命令式，意為「舉起、搬運、承擔」。動詞**ἀκολουθείτω**(*akoloutheitō*)是ἀκολουθέω的現在時主動語態命令式，意為「跟從、同路而行」——如同現在時態所表示的，這是一個持續不斷的行動。

Syriac Peshitta (Matthew 16:24): 敘利亞文別西大譯本（馬太福音**16:24**）:

ܡܢ ܕܨܒܐ ܐܢܐ ܕܐܬܐ ܒܬܪܝ ܢܫܒܘܩ ܠܢܦܫܗ ܘܢܣܒ ܠܨܠܒܗ ܘܢܬܒܥ ܠܝ

Transliteration / 音譯:

man d-ṣāḇē d-nīṯē bāṯary ***neḵpur b-nafsheh*** *w-****neshqul zqīfeh*** *w-****nīṯē bāṯary***

Translation / 翻譯：

"Whoever wishes to come after me, let him **deny himself**, and **take up his cross**, and **come after me**."「凡要跟從我的，就當捨棄自己，背起他的十字架，來跟從我。」

The Syriac verb ܢܶܟܦܘܪ (*neḵpur*) means "let him deny/renounce," ܢܶܫܩܘܠ (*neshqul*) means "let him take up/carry," and ܢܺܐܬܹܐ (*nīṯē*) means "let him come." Jesus defines discipleship not as a mental state of belief, but as a life of radical, self-sacrificing action. Cross-bearing in the first-century context was not metaphorical—it meant a willingness to face suffering and even death. This is the antithesis of passive belief.

敘利亞文動詞ܢܶܟܦܘܪ(*neḵpur*)意為「叫他否認/放棄」，ܢܶܫܩܘܠ(*neshqul*)意為「叫他拿起/背負」，ܢܺܐܬܹܐ(*nīṯē*)意為「叫他來」。耶穌對門徒身分的定義不是一種信念的心理狀態，而是一種激進的、自我犧牲的行動生活。在第一世紀的語境中，背十字架並非隱喻——它意味著願意面對苦難甚至死亡。這是被動信念的對立面。

PART II: πίστις (PISTIS) — FAITHFULNESS AS ACTION, NOT MERE BELIEF

第二部分：**πίστις (PISTIS) —— 作為行動的忠誠，而非僅止於信念**

Chapter 4: The Linguistic Evidence for πίστις as Active Faithfulness

第四章：**πίστις** 作為主動忠誠之語言學證據

The entire edifice of *Sola Fide* rests upon a particular reading of the Greek word **πίστις** (*pistis*) and its verbal cognate **πιστεύω** (*pisteuō*). The Reformers understood these

words primarily as "faith" in the sense of cognitive belief or intellectual trust. However, a thorough examination of the word in its Koine Greek context, in its Semitic background, and in how the ancient Syriac and Coptic traditions rendered it, reveals a profoundly different semantic field.

「唯獨信心」的整個理論大廈，建立在對希臘文**πίστις**(*pistis*)及其動詞同源詞**πιστεύω**(*pisteuō*)的特定解讀之上。改革者主要將這些詞理解為認知上的信念或智性上的信靠意義上的「信心」。然而，當我們在通用希臘文語境中、在其閃族語言背景中、以及在古代敘利亞文和科普特文傳統的翻譯中徹底考察這個詞時，卻揭示出一個截然不同的語義場域。

Teresa Morgan's landmark study *Roman Faith and Christian Faith* (2015) demonstrates that **πίστις** in the Greco-Roman world was "first and foremost, neither a body of beliefs nor a function of the heart or mind, but a relationship which creates community." As Morgan writes, πίστις is "an action nominal, encompassing both active and passive meanings of its cognate verb (such that, for instance, both trust and trustworthiness, credit and credibility are always implicated in it)."

Teresa Morgan在其里程碑式的研究《羅馬信仰與基督教信仰》(2015)中論證了，**πίστις**在希臘羅馬世界中「首先且最重要的，既非一套信條，亦非心靈或理智的功能，而是一種創造共同體的關係。」正如Morgan所寫的，πίστις是「一個行動名詞，兼含其同源動詞的主動和被動意義（因此，例如，信靠與可信、信用與可信度，始終同時蘊含其中）。」

Peter Oakes, in his 2018 study published in *New Testament Studies*, goes further, arguing that "πίστις is a relational way of life" characterized by trust, loyalty, and/or reliability. As he states: "For Paul, πίστις is the relational way of life characteristic of the early house churches. It is the way of life observable in the relationship between Christ and his people." Oakes specifically demonstrates that pistis "has an action-reference that makes it something like relational way of life."

Peter Oakes在其2018年發表於《新約研究》的研究中更進一步論證，「πίστις是一種關係性的生活方式」，以信靠、忠誠和/或可信為特徵。正如他所言：「對保羅而言，πίστις是早期家庭教會特有的關係性生活方式。它是可以在基督與其子民之間的關係中觀察到的生活方式。」Oakes特別論證了pistis「具有一種行動指涉，使它近似於一種關係性的生活方式」。

The Hebrew background further confirms this. The Hebrew word underlying πίστις in the Septuagint is **אֱמוּנָה** (*emunah*, Strong's 530), which the Ancient Hebrew Research Center defines as "an action-oriented word meaning 'support.'" The concept is not of intellectual assent but of actively upholding, bearing, and sustaining a covenant relationship.

希伯來文背景進一步證實了這一點。在七十士譯本中，πίστις所對應的希伯來文是**אֱמוּנָה**(*emunah*，Strong's 530)，古代希伯來語研究中心將其定義為「一個以行動為導向的詞，意為『支撐』」。這個概念不是智性上的認同，而是積極地維護、承擔和維繫一種約的關係。

The Syriac Word ܗܰܝܡܰܢܘܼܬܳܐ (Haymanūṯā): 敘利亞文詞彙 **ܗܰܝܡܰܢܘܼܬܳܐ (Haymanūṯā)**：

The Peshitta consistently renders πίστις as ܗܰܝܡܰܢܘܼܬܳܐ (*haymanūṯā*), from the root ܗܡܢ (*hymn*), meaning "to believe, to trust, to be faithful, to be loyal." The noun *haymanūṯā* carries the full range of meaning: faith, belief, faithfulness, fidelity, and even "religion" (as a way of life). In the Syriac theological tradition, *haymanūṯā* was never understood as mere cognitive assent divorced from obedient action. The word encompasses the entire relational commitment of a person to God.

別西大譯本一貫將πίστις翻譯為ܗܰܝܡܰܢܘܼܬܳܐ(*haymanūṯā*)，源自詞根ܗܡܢ(*hymn*)，意為「相信、信靠、忠誠、忠實」。名詞*haymanūṯā*承載了完整的語義範圍：信心、信仰、忠誠、忠實，甚至「宗教」（作為一種生活方式）。在敘利亞神學傳統中，*haymanūṯā*從未被理解為脫離順服行動的純粹認知認同。這個詞涵蓋了一個人對上帝的全部關係性委身。

The Coptic Word ⲡⲓⲥⲧⲓⲥ / ⲛⲁϩⲧⲉ (Pistis / Nahte): 科普特文詞彙 ⲡⲓⲥⲧⲓⲥ / ⲛⲁϩⲧⲉ (Pistis / Nahte):

In Sahidic Coptic, the Greek loanword ⲡⲓⲥⲧⲓⲥ (*pistis*) is frequently used directly. However, the native Coptic expression ⲛⲁϩⲧⲉ (*nahte*), meaning "trust, faith, faithfulness," is also attested. The related expression ⲣⲁⲧⲛⲁϩⲧⲉ (*rat-nahte*) means "unfaithful, faithless." The Coptic Dictionary Online confirms the usage of ⲡⲓⲥⲧⲓⲥ in Sahidic as a noun meaning "trust, faith" (from Greek πίστις). In the Coptic patristic tradition—represented by Church Fathers such as Shenoute of Atripe—ⲡⲓⲥⲧⲓⲥ was always understood in conjunction with ϩⲱⲃ (*hōb*, "deed, work"). The Coptic Orthodox tradition has never accepted a separation between faith and works, and their textual tradition bears this out.

在撒希迪科普特文中，希臘借詞ⲡⲓⲥⲧⲓⲥ(*pistis*)經常被直接使用。然而，本土的科普特文表達ⲛⲁϩⲧⲉ(*nahte*)，意為「信靠、信心、忠誠」，也有記載。相關表達ⲣⲁⲧⲛⲁϩⲧⲉ(*rat-nahte*)意為「不忠的、無信的」。科普特文線上辭典確認了ⲡⲓⲥⲧⲓⲥ在撒希迪方言中作為名詞使用，意為「信靠、信心」(源自希臘文πίστις)。在科普特教父傳統中——以阿特里佩的謝努特等教父為代表——ⲡⲓⲥⲧⲓⲥ始終被理解為與ϩⲱⲃ(*hōb*，即「行為、作工」)結合在一起。科普特正教傳統從未接受信心與行為的分離，他們的文本傳統也證實了這一點。

Chapter 5: Paul's Use of πίστις — "The Obedience of Faith" (Romans 1:5)

第五章：保羅對**πίστις**的使用——「信心的順服」(羅馬書**1:5**)
Paul's very framing of his mission demonstrates that *pistis* was inseparable from obedience:

保羅對其使命本身的表述，就已經證明了*pistis*與順服是不可分的：

Koine Greek (Romans 1:5): 通用希臘文(羅馬書1:5):

δι᾽ οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν εἰς **ὑπακοὴν πίστεως** ἐν πᾶσιν τοῖς ἔθνεσιν

Transliteration / 音譯：

di’ hou elabomen charin kai apostolēn eis ***hypakoēn pisteōs*** *en pasin tois ethnesin*

Translation / 翻譯：

"Through whom we received grace and apostleship for **the obedience of faith** among all the nations."「我們從他受了恩惠和使徒的職分，為要在萬邦中使人因信而順服（直譯：信心的順服）。」

The phrase **ὑπακοὴν πίστεως** (*hypakoēn pisteōs*) is a genitive construction that can be rendered "obedience that comes from faith," "obedience that *is* faith," or "the obedience that faith produces." In any case, πίστις and ὑπακοή (obedience) are grammatically and theologically bound together. Paul repeats this exact phrase in Romans 16:26, forming an *inclusio* that frames the entire Epistle to the Romans. The purpose of Paul's entire apostolic mission is not "faith alone" but "the obedience of faith"—faith that expresses itself in obedient action.

短語**ὑπακοὴν πίστεως**(*hypakoēn pisteōs*)是一個屬格結構，可以譯為「源自信心的順服」、「即信心本身的順服」，或「信心所產生的順服」。無論如何，πίστις與ὑπακοή（順服）在文法上和神學上都是緊密結合的。保羅在羅馬書16:26重複了這同一個短語，形成了一個首尾呼應（inclusio），框住了整封羅馬書。保羅整個使徒使命的目的不是「唯獨信心」，而是「信心的順服」——以順服行動表達自身的信心。

PART III: THE FINAL JUDGMENT ACCORDING TO WORKS

第三部分：按行為的末日審判

Chapter 6: New Testament Passages on Judgment by Works

第六章：新約中關於按行為受審判的經文

The New Testament contains a remarkable and consistent witness that at the Final Judgment, every person will be judged according to their *works* (ἔργα, *erga*), not their *beliefs* alone. This is stated by Jesus himself, by Paul, and by the Apocalypse of John. The following passages constitute an overwhelming body of evidence.

新約聖經包含了一個引人注目且一致的見證：在末日審判中，每個人都將按照他們的行為（ἔργα, *erga*）受審判，而非僅按他們的信念。這是耶穌自己、保羅、以及約翰的啟示錄所共同陳述的。以下經文構成了壓倒性的證據。

A. Matthew 16:27 — Jesus: Rewarded According to Deeds 甲、馬太福音16:27——耶穌：按行為報應

Greek / 希臘文：

μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε **ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ**.

Transliteration / 音譯：

*mellei gar ho huios tou anthrōpou erchesthai en tē doxē tou patros autou meta tōn angelōn autou, kai tote **apodōsei hekastō kata tēn praxin autou**.*

Translation / 翻譯：

"For the Son of Man is about to come in the glory of His Father with His angels, and then **He will repay each one according to his deed/practice**."「因為人子要在他父的榮耀裡，同著眾天使降臨，那時候，他要照各人的行為報應各人。」

The word **πρᾶξιν** (*praxin*) is the accusative singular of πρᾶξις (*praxis*), meaning "a deed, an action, a practice." Jesus himself declares that at His glorious return, the standard of judgment is πρᾶξις—deeds, practice, action—not πίστις alone.

詞彙**πρᾶξιν**(*praxin*)是πρᾶξις(*praxis*)的受格單數，意為「行為、行動、實踐」。耶穌親自宣告，在祂榮耀再來時，審判的標準是πρᾶξις——行為、實踐、行動——而非單獨的πίστις。

B. Romans 2:6 — Paul: God Renders to Each According to Works 乙、羅馬書**2:6——**保羅：上帝照各人的行為報應各人

Greek / 希臘文：

ὃς **ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ**

Transliteration / 音譯：

hos ***apodōsei hekastō kata ta erga autou***

Translation / 翻譯：

"Who **will render to each one according to his works**."「他必照各人的行為報應各人。」

Syriac Peshitta (Romans 2:6): 敘利亞文別西大譯本（羅馬書**2:6**）：

ܕܦܪܥ ܠܟܠ ܚܕ ܠܝܬ ܠܗ ܐܝܟ ܕܥܒܕܘܗܝ

Transliteration / 音譯：

d-fāraʿ l-nāsh nāsh ayḵ ***ʿḇādaw***

Translation / 翻譯：

"Who repays each person according to **his works/deeds**."「他按照各人的行為報應各人。」

The Syriac ܥܒ̈ܕܘܗܝ (*ʿḇādaw*) is the plural of ܥܒ̈ܕܐ (*ʿḇāḏā*), meaning "deed, work, act"—the same root as the Syriac word for "servant" (ܥܒܕܐ, *ʿaḇdā*). The word for works and the word for servanthood share a common root, underscoring that one's deeds *are* one's service to God.

敘利亞文ܥܒ̈ܕܘܗܝ(*ʿḇādaw*)是ܥܒ̈ܕܐ(*ʿḇāḏā*)的複數，意為「行為、工作、作為」——與敘利亞文中「僕人」一詞（ܥܒܕܐ, *ʿaḇdā*）同一詞根。「行為」的詞和「僕人」的詞共享同一個詞根，突顯了一個人的行為就是他對上帝的服事。

This is Paul—the very apostle to whom *Sola Fide* proponents appeal—stating without ambiguity that God judges by works. The Greek word **ἔργα** (*erga*, accusative neuter plural of ἔργον) means "works, deeds, actions, labors." Paul does not say "according to his faith" but "according to his works."

這是保羅——正是「唯獨信心」倡導者所訴諸的使徒——毫不含糊地陳述上帝按行為審判。希臘文詞彙**ἔργα**(*erga*，ἔργον的受格中性複數)意為「工作、行為、行動、勞動」。保羅沒有說「按照他的信心」，而是說「按照他的行為」。

C. 2 Corinthians 5:10 — Paul: Each One Receives for What Was Done in the Body
丙、哥林多後書**5:10——**保羅：各人按著本身所行的受報

Greek / 希臘文：

τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα **κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν**, εἴτε ἀγαθὸν εἴτε φαῦλον.

Transliteration / 音譯：

tous gar pantas hēmas phanerōthēnai dei emprosthen tou bēmatos tou Christou, hina ***komisētai hekastos ta dia tou sōmatos pros ha epraxen****, eite agathon eite phaulon.*

Translation / 翻譯：

"For we must all appear before the judgment seat of Christ, so that **each one may receive what is due for what he has done through the body**, whether good or bad."
「因為我們眾人必須在基督的審判台前顯露出來，叫各人按著本身所行的，或善或惡，受報。」

The verb **ἔπραξεν** (*epraxen*) is the aorist active indicative of πράσσω (*prassō*), meaning "to do, to practice, to perform." Again, Paul's eschatology is unambiguously one of judgment according to *deeds performed in the body*—not according to faith conceived as mental assent.

動詞**ἔπραξεν**(*epraxen*)是πράσσω(*prassō*)的不定過去時主動語態直陳式，意為「做、實踐、執行」。再一次，保羅的末世論毫不含糊地是按照在身體裡所行的事受審判——而非按照被理解為心理認同的信心。

D. Revelation 20:12–13 — The Final Judgment: Books of Works 丁、啟示錄**20:12-13——**最後的審判：行為的冊子

Greek / 希臘文：

καὶ **ἐκρίθησαν** οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις **κατὰ τὰ ἔργα αὐτῶν**.

Transliteration / 音譯：

kai ***ekrithēsan*** *hoi nekroi ek tōn gegrammenōn en tois bibliois* ***kata ta erga autōn****.*

Translation / 翻譯：

"And the dead **were judged** from the things written in the books, **according to their works**."「死了的人都被審判，照著那些書卷上所記載的，按照他們的行為受審判。」

Revelation 20:13b / 啟示錄20:13b：

καὶ **ἐκρίθησαν ἕκαστος κατὰ τὰ ἔργα αὐτῶν**.

Transliteration / 音譯：

kai ***ekrithēsan hekastos kata ta erga autōn****.*

Translation / 翻譯：

"And **they were judged, each one according to their works**."「他們都照各人所行的受審判。」

The phrase **κατὰ τὰ ἔργα αὐτῶν** (*kata ta erga autōn*) is repeated twice within two verses for emphasis. The books that are opened at the Great White Throne contain records of *works*, not records of *beliefs*. The criterion of eternal judgment in the Bible's own climactic eschatological scene is ἔργα—deeds.

短語**κατὰ τὰ ἔργα αὐτῶν**(*kata ta erga autōn*)在兩節經文內重複出現兩次以示強調。在白色大寶座前所展開的書卷，記載的是行為，而非信念的記錄。聖經自身高潮式末世論場景中永恆審判的準則，是ἔργα——行為。

E. Revelation 22:12 — Christ's Own Final Declaration 戊、啟示錄22:12——基督自己的最終宣告

Greek / 希臘文：

Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός μου μετ᾽ ἐμοῦ, **ἀποδοῦναι ἑκάστῳ ὡς τὸ ἔργον ἐστὶν αὐτοῦ**.

Transliteration / 音譯:

Idou erchomai tachy, kai ho misthos mou met' emou, ***apodounai hekastō hōs to ergon estin autou****.*

Translation / 翻譯:

"Behold, I am coming quickly, and My reward is with Me, **to render to each one as his work is**."「看哪，我必快來，賞罰在我，要照各人所行的報應他。」

The risen and glorified Christ, in His final recorded words in the canon of Scripture, declares that His reward is distributed **ὡς τὸ ἔργον ἐστὶν αὐτοῦ** (*hōs to ergon estin autou*)—"as his work is." Not "as his faith is." Not "as his belief is." But as his *work* is.

復活得榮的基督，在聖經正典中祂最後記載的話語中，宣告祂的賞賜是按照**ὡς τὸ ἔργον ἐστὶν αὐτοῦ**(*hōs to ergon estin autou*)——「如他所行的」來分配的。不是「如他的信心」，不是「如他的信念」，而是如他的行為。

F. James 2:24, 26 — Faith Without Works Is Dead 己、雅各書2:24, 26——沒有行為的信心是死的

Greek (James 2:24) / 希臘文（雅各書2:24）:

ὁρᾶτε ὅτι **ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον**.

Transliteration / 音譯:

horate hoti ***ex ergōn dikaioutai anthrōpos kai ouk ek pisteōs monon****.*

Translation / 翻譯:

"You see that **a person is justified by works and not by faith alone**."「這樣看來，人稱義是因著行為，不是單因著信。」

Greek (James 2:26) / 希臘文（雅各書**2:26**）：

ὥσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως καὶ **ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν**.

Transliteration / 音譯：

*hōsper gar to sōma chōris pneumatos nekron estin, houtōs kai **hē pistis chōris ergōn nekra estin**.*

Translation / 翻譯：

"For just as the body without the spirit is dead, so also **faith without works is dead**."
「身體沒有靈魂是死的，照樣，信心沒有行為也是死的。」

James 2:24 is the only verse in the entire New Testament that contains the phrase **πίστεως μόνον** (*pisteōs monon*, "faith alone")—and it explicitly *negates* it with **οὐκ** (*ouk*, "not"). The New Testament's sole use of "faith alone" is to *deny* it as sufficient for justification. This is the most devastating textual refutation of *Sola Fide* possible: the very phrase the Reformers championed is used in Scripture only in its negation.

雅各書2:24是整本新約聖經中唯一包含**πίστεως μόνον**(*pisteōs monon*，「單獨信心」)這一短語的經節——而且它明確地用**οὐκ**(*ouk*，「不」)加以否定。新約聖經唯一使用「唯獨信心」這個短語的地方，是為了否認其足以稱義。這是對「唯獨信心」最具毀滅性的文本反駁：改革者所擁護的短語，在聖經中的唯一出現就是被否定。

PART IV: REBUTTAL OF SOLA FIDE AND SOLA GRATIA

第四部分：對「唯獨信心」和「唯獨恩典」的反駁

Chapter 7: A Systematic Rebuttal

第七章：系統性反駁

Having presented the textual evidence from the Greek, Syriac, and Coptic traditions, we now formally rebuke the doctrines of *Sola Fide* and *Sola Gratia* as historically innovative teachings that contradict the witness of the New Testament.

在呈現了希臘文、敘利亞文和科普特文傳統的文本證據之後，我們現在正式反駁「唯獨信心」和「唯獨恩典」教義，指出它們是與新約聖經的見證相矛盾的歷史創新教導。

Rebuttal 1: Jesus never once taught "Sola Fide." 反駁一：耶穌從未教導過「唯獨信心」。

When directly asked the salvific question "What must I do to inherit eternal life?" (Matthew 19:16; Mark 10:17; Luke 18:18), Jesus answered with a catalogue of commandments and then with a call to radical action: sell, give, come, follow. He said **τήρησον τὰς ἐντολάς** (*tērēson tas entolas*, "keep the commandments," Matt. 19:17), not πίστευσον μόνον (*pisteuson monon*, "only believe"). In the Peshitta: ܛܰܪ ܦُܘܩْܕَܢِܝ (*ṭar puqdānē*, "guard the commandments"). In the Coptic: **ϩⲁⲣⲉϩ** ⲉⲛⲉⲛⲧⲟⲗⲏ (*ḥareḥ e-n-entolē*, "keep the commandments"). All three ancient witnesses agree: Jesus commanded obedient action as the pathway to eternal life.

當被直接問到救恩的問題「我該做什麼才能承受永生？」（馬太福音19:16；馬可福音10:17；路加福音18:18）時，耶穌的回答是一系列的誡命，然後是一個呼召去做激進的行動：變賣、給予、來、跟從。祂說的是**τήρησον τὰς ἐντολάς**(*tērēson tas entolas*,「遵守誡命」，太19:17)，而不是πίστευσον μόνον(*pisteuson monon*,「只要信」)。在別西大譯本中：ܛܰܪ ܦُܘܩْܕَܢِܝ(*ṭar puqdānē*,「守護誡命」)。在科普特文中：**ϩⲁⲣⲉϩ** ⲉⲛⲉⲛⲧⲟⲗⲏ(*ḥareḥ e-n-entolē*,「遵守誡命」)。三個古代見證一致同意：耶穌吩咐順服的行動作為通向永生的道路。

Rebuttal 2: The Parable of the Talents refutes Sola Gratia. 反駁二：才幹的比喻反駁了「唯獨恩典」。

The talents were given freely—this is grace. But the servant who received grace and did nothing (**Πονηρὲ δοῦλε καὶ ὀκνηρέ** / ܥܒܕ ܒܝܫ ܘܥܩܠ, "wicked and lazy servant") was condemned precisely because grace without corresponding works is insufficient. God's grace initiates and empowers, but human cooperation through active works is indispensable. This is the consistent teaching of the pre-Reformation Church—both Eastern and Western—for fifteen centuries.

才幹是白白給予的——這是恩典。但那個領受了恩典卻什麼也不做的僕人（**Πονηρὲ δοῦλε καὶ ὀκνηρέ** / ܥܒܕ ܒܝܫ ܘܥܩܠ，「又惡又懶的僕人」）被定罪，正是因為沒有相應行為的恩典是不夠的。上帝的恩典開啟並賦能，但人類透過積極行為的合作是不可或缺的。這是宗教改革之前——東方和西方——教會十五個世紀以來一貫的教導。

Rebuttal 3: "Taking up the cross" is the definition of discipleship—it is action, not thought. 反駁三：「背起十字架」是門徒身分的定義——它是行動，不是思想。

Jesus said **ἀπαρνησάσθω ἑαυτόν** (*aparnēsasthō heauton*, "let him deny himself"), **ἀράτω τὸν σταυρὸν αὐτοῦ** (*aratō ton stauron autou*, "let him take up his cross"), and **ἀκολουθείτω μοι** (*akoloutheitō moi*, "let him follow me"). In the Peshitta: ܢܟܦܪ ܒܢܦܫܗ (*neḵpur b-nafsheh*, "let him deny himself"), ܢܫܩܘܠ ܙܩܝܦܗ (*neshqul zqīfeh*, "let him carry his cross"), ܢܐܬܐ ܒܬܪܝ (*nīṯē bāṯary*, "let him come after me"). Each imperative is a call to visible, bodily, costly action. Salvation is not a courtroom declaration received passively; it is a lifelong journey of active following.

耶穌說**ἀπαρνησάσθω ἑαυτόν**(*aparnēsasthō heauton*，「叫他捨己」)、**ἀράτω τὸν σταυρὸν αὐτοῦ**(*aratō ton stauron autou*，「叫他背起他的十字架」)、**ἀκολουθείτω μοι**(*akoloutheitō moi*，「叫他跟從我」)。在別西大譯本中：ܢܟܦܪ ܒܢܦܫܗ(*neḵpur b-nafsheh*

,「叫他捨棄自己」)、ܢܫܩܘܠ ܙܩܝܦܗ(*neshqul zqīfeh*,「叫他背起他的十字架」)、ܢܗܵܝ ܒܵܬܪܝ(*nīṯē bāṯary*,「叫他來跟從我」)。每一個命令式都是對可見的、身體的、代價高昂的行動的呼召。救恩不是被動接受的法庭宣告;它是一生主動跟從的旅程。

Rebuttal 4: Paul's πίστις (pistis) meant "faithful allegiance," not "mental belief alone." 反駁四:保羅的**πίστις (pistis)** 意為「忠誠的效忠」,而非「僅止於心理信念」。

As demonstrated by Morgan (2015), Oakes (2018), and the philological evidence from the Septuagint, Classical Greek, the Syriac Peshitta (ܗܰܝܡܰܢܘܼܬܵܐ, *haymanūṯā*), and the Coptic tradition (ⲡⲓⲥⲧⲓⲥ / ⲛⲁϩⲧⲉ), the word πίστις in Paul's letters denotes a relational way of life—a life of trust, loyalty, obedience, and faithfulness toward God and Christ. Paul's "justification by πίστις" (Romans 3:28; Galatians 2:16) means justification by faithful allegiance to Christ, which necessarily includes obedient works. Paul himself states this when he frames his mission as calling the nations to **ὑπακοὴν πίστεως** (*hypakoēn pisteōs*, "the obedience of faith," Romans 1:5; 16:26).

正如Morgan (2015)、Oakes (2018)以及來自七十士譯本、古典希臘文、敘利亞文別西大譯本(ܗܰܝܡܰܢܘܼܬܵܐ, *haymanūṯā*)和科普特文傳統(ⲡⲓⲥⲧⲓⲥ / ⲛⲁϩⲧⲉ)的語文學證據所論證的,保羅書信中的πίστις一詞指的是一種關係性的生活方式——一種對上帝和基督之信靠、忠誠、順服和忠實的生活。保羅的「因πίστις稱義」(羅馬書3:28;加拉太書2:16)意味著因對基督忠誠的效忠而稱義,這必然包括順服的行為。保羅自己在闡述他的使命時就說明了這一點:呼召列邦歸入**ὑπακοὴν πίστεως**(*hypakoēn pisteōs*,「信心的順服」,羅馬書1:5;16:26)。

When Paul says in Romans 3:28—

當保羅在羅馬書3:28說——

Greek / 希臘文:

λογιζόμεθα γὰρ δικαιοῦσθαι **πίστει** ἄνθρωπον **χωρὶς ἔργων νόμου**

Peshitta / 別西大譯本：

ܡܶܛܪܥܝܢܢ ܗܳܟܺܝܠ ܕ݁ܒ݂ܗ݁ܝ̈ܡܢܘܬ݂ܳܐ ܗ݁ܘ ܕ݁ܡܙ݁ܕ݁ܕ݁ܩ ܒ݁ܪ݁ܢ݁ܫܳܐ ܘ݁ܠ݁ܐ ܒ݁ܥ݁ܒ݁ܕܹ݁ ܕ݁ܢ݁ܡ݁ܘ̈ܣ݁ܳܐ

Transliteration / 音譯：

*meṯraʿeynan hāḵīl d-ḇa-**haymanūṯā** hu mezdaddaq barnāshā w-lā ba-ʿ**ḇāḏē d-nāmūsā***

—he says that a person is justified by *haymanūṯā* (faithful allegiance) and not by ʿ*ḇāḏē d-nāmūsā* (ܥ݁ܒ݁ܕܹ݁ ܕ݁ܢ݁ܡ݁ܘ̈ܣ݁ܳܐ), "the works/deeds **of the Law**" (i.e., the Mosaic ceremonial Law—circumcision, dietary laws, Sabbath observance). Paul's contrast is not between faith and *all works*, but between faithful allegiance to Christ and *ceremonial works of the Mosaic Torah*. The Syriac makes this absolutely clear: ܢ݁ܡ݁ܘ̈ܣ݁ܳܐ (*nāmūsā*) is the Greek loanword νόμος (*nomos*), referring specifically to the Torah. Paul never says "without good works" or "without righteous deeds." He says "without works **of the Law**"—a crucial distinction that the *Sola Fide* doctrine obliterates.

——他說的是人因*haymanūṯā*（忠誠的效忠）稱義，而不是因ʿ*ḇāḏē d-nāmūsā*（ʿ*ḇāḏē d-nāmūsā*），即「律法的行為/作為」（即摩西禮儀律法——割禮、飲食條例、安息日遵守）。保羅的對比不是在信心與所有行為之間，而是在對基督忠誠的效忠與摩西妥拉的禮儀行為之間。敘利亞文使這一點絕對清楚：ܢ݁ܡ݁ܘ̈ܣ݁ܳܐ(*nāmūsā*)是希臘借詞νόμος(*nomos*)，專指妥拉（摩西律法）。保羅從未說「沒有善行」或「沒有義行」。他說的是「沒有律法的行為」——一個至關重要的區分，而「唯獨信心」教義卻將其抹殺。

Rebuttal 5: The Final Judgment is by works—as stated by Jesus, Paul, and the Apocalypse. 反駁五：末日審判是按行為——如耶穌、保羅和啟示錄所述。

The cumulative testimony is devastating to *Sola Fide*:

累積的見證對「唯獨信心」是毀滅性的：

Matthew 16:27 — **κατὰ τὴν πρᾶξιν αὐτοῦ** (*kata tēn praxin autou*) — "according to his deed" 馬太福音16:27——**κατὰ τὴν πρᾶξιν αὐτοῦ**——「照他的行為」

Romans 2:6 — **κατὰ τὰ ἔργα αὐτοῦ** (*kata ta erga autou*) — "according to his works" 羅馬書2:6——**κατὰ τὰ ἔργα αὐτοῦ**——「照他的行為」

2 Corinthians 5:10 — **πρὸς ἃ ἔπραξεν** (*pros ha epraxen*) — "according to what he did" 哥林多後書5:10——**πρὸς ἃ ἔπραξεν**——「照他所行的」

Revelation 20:12, 13 — **κατὰ τὰ ἔργα αὐτῶν** (*kata ta erga autōn*) — "according to their works" (×2) 啟示錄20:12, 13——**κατὰ τὰ ἔργα αὐτῶν**——「照他們的行為」(×2)

Revelation 22:12 — **ὡς τὸ ἔργον ἐστὶν αὐτοῦ** (*hōs to ergon estin autou*) — "as his work is" 啟示錄22:12——**ὡς τὸ ἔργον ἐστὶν αὐτοῦ**——「照他所行的」

James 2:24 — **ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον** — "by works a person is justified and **not by faith alone**" 雅各書2:24——**ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον**——「人稱義是因著行為，不是單因著信」

Not one of these verses says "according to his faith." Not one says "according to his belief." Every single eschatological judgment passage in the New Testament uses the criterion of *works*, *deeds*, *practice*—ἔργα or πρᾶξις.

這些經文沒有一處說「照他的信心」。沒有一處說「照他的信念」。新約聖經中每一處末世論審判的經文，都使用行為、作為、實踐——ἔργα或πρᾶξις——作為標準。

Rebuttal 6: James 2:24 is the only verse in the New Testament containing "faith alone" (πίστεως μόνον)—and it negates it. 反駁六：雅各書**2:24**是新約聖經中唯一包含「唯獨信心」**(πίστεως μόνον)**的經節**——**而且是否定它的。

It must be noted as a matter of historical record that Martin Luther, unable to reconcile the Epistle of James with his doctrine, famously called it "an epistle of straw" (*eine recht stroherne Epistel*) and attempted to remove it from the canon. This itself is an admission that *Sola Fide* cannot coexist with the canonical text of James. When a doctrine requires the removal of Scripture to be sustained, the doctrine—not Scripture—must be questioned.

必須作為歷史記錄指出的是，馬丁·路德由於無法將雅各書與他的教義調和，著名地稱之為「一封稻草書信」(*eine recht stroherne Epistel*)，並試圖將其從正典中移除。這本身就是一個承認：「唯獨信心」無法與雅各書的正典文本共存。當一個教義需要移除聖經才能維持時，應當被質疑的是教義——而非聖經。

CONCLUSION / 結論

The combined witness of the Koine Greek, Syriac Peshitta, and Sahidic Coptic textual traditions demonstrates with clarity that neither Jesus nor Paul taught the doctrines of *Sola Fide* or *Sola Gratia* as they were later formulated. Jesus commanded concrete, costly action as integral to salvation: keep the commandments (**τήρησον τὰς ἐντολάς** / ܛܪܘܨ ܦܩܘܕܝ̈ / ϩⲁⲣⲉϩ ⲉⲛⲉⲛⲧⲟⲗⲏ); sell your possessions and give to the poor; deny yourself and carry your cross; invest your talents actively. Paul taught that πίστις is not mere cognitive belief but a relational way of life of trust, loyalty, and obedience—**ὑπακοὴν πίστεως** (*hypakoēn pisteōs*), the obedience of faith. And the entire New Testament, from Jesus' sayings to Paul's letters to the Revelation of John, consistently teaches that the Final Judgment is **κατὰ τὰ ἔργα** (*kata ta erga*)—according to works.

通用希臘文、敘利亞文別西大譯本和撒希迪科普特文文本傳統的綜合見證，清楚地表明：耶穌和保羅都未曾教導後來所制定的「唯獨信心」或「唯獨恩典」教義。耶穌吩咐具體的、有代價的行動作為救恩不可分割的要素：遵守誡命（**τήρησον τὰς ἐντολάς** / ܛܪܘܨ ܦܩܘܕܝ̈ /

ϩⲁⲣⲉϩ ⲉⲛⲉⲛⲧⲟⲗⲏ）；變賣財產分給窮人；捨己背起十字架；積極運用才幹。保羅教導πίστις不是單純的認知信念，而是一種信靠、忠誠和順服的關係性生活方式——**ὑπακοὴν πίστεως**(*hypakoēn pisteōs*)，信心的順服。而整本新約聖經——從耶穌的話語到保羅的書信，到約翰的啟示錄——都一致地教導末日審判是**κατὰ τὰ ἔργα**(*kata ta erga*)——按行為。

Grace is real. Faith is essential. But grace that produces no works condemns (Matthew 25:26–30), and faith without works is dead (James 2:26). The authentic Christian teaching, preserved in the ancient Church of the East (Syriac tradition), the Coptic Orthodox tradition, the Eastern Orthodox tradition, and the pre-Reformation Western tradition, has always understood salvation as a synergy (*συνέργεια*, synergeia) of divine grace and human response—grace initiates, faith responds, and works manifest the reality of both.

恩典是真實的。信心是必要的。但不產生行為的恩典導致定罪（馬太福音25:26-30），而沒有行為的信心是死的（雅各書2:26）。保存在東方教會（敘利亞傳統）、科普特正教傳統、東方正教傳統以及宗教改革前西方傳統中的純正基督教教導，一直將救恩理解為神聖恩典與人類回應的協作（*συνέργεια*, synergeia）——恩典開啟，信心回應，行為彰顯兩者的真實。

Sola Fide and *Sola Gratia*, as formulated in the sixteenth century, are innovations without warrant in the apostolic text. They are not found in the Greek. They are not found in the Syriac. They are not found in the Coptic. They are not found in Jesus' own words. They are not found in Paul's actual teaching. And they are contradicted by the New Testament's own description of the Final Judgment.

「唯獨信心」和「唯獨恩典」，如同在十六世紀所制定的，是在使徒文本中無根據的創新。它們在希臘文中找不到。它們在敘利亞文中找不到。它們在科普特文中找不到。它們在耶穌自己的話語中找不到。它們在保羅實際的教導中找不到。而且它們與新約聖經自身對末日審判的描述相矛盾。

ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος καὶ **οὐκ ἐκ πίστεως μόνον**. "You see that a person is justified by works and **not by faith alone**." (James 2:24)「這樣看來，人稱義是因著行為，不是單因著信。」（雅各書2:24）

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Soli Deo Gloria — but never Sola Fide. 唯獨榮耀歸於上帝——但從來不是唯獨信心。